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PINCKNEY LECTURE ON THE GOODNESS OF GOD.

Delivered in the St. Philip's Temporary Building, May 11, 1836.

I John iv. 8.—GOD IS LOVE.

THE emphasis of this description, while it ought to penetrate our hearts with peculiar tenderness at the thought of the goodness of the Lord, would seem also to open to us a closer insight into the *motives*, which, influence Him, than when we were treating of His greatness—and in declaring that “God is love,” the Apostle may be understood to point us to the source of that rich stream of mercies, which flows so plenteously through every region of the universe. It springs from the depths of the Divine nature; the water of life gushes forth from the Rock of Ages: and in the very essence of the Infinite is that active cause, whose effects we are feeling in the varied gifts of his unceasing kindness. But what are we to infer from this? Having been told whence comes our happiness, and whither, therefore, our thankfulness should rise, how ought we to use this intelligence? Not for the purpose of prying into the secret essence of the divine nature, for of this we neither know, nor can ever learn, any thing whatever. Benevolence, we are here taught, is an ingredient that enters into the character of God, and one, which, as an integral part of His very being, He must possess in a perfection no less absolutely infinite, than are the other qualities of His existence. But what is the proper inference from this? Shall any presume to say that that this is the *main* spring of His energies? this the *one* feeling whence alone proceed the displays of His various and yet harmonious excellencies?—this the principle which moves Him to be wise and just, so that His wisdom and justice are exerted merely in furtherance of His goodness, this latter motive being in effect the one which controls and limits the exercise of every other? As well might it be fancied that His goodness is but in aid of His wisdom, or subservient to His justice; and hence, instead of our understanding the Apostle to say that God is *only* love, we are not to lose sight of the truth, equally unquestionable, that he is also “wisdom and righteousness,” they being as much as this the attributes in which He delights, and his whole energy being, in fact, not for the display of any one, more than another, of His perfections, but for the joint and mutually conspiring exertion of them all, each in its place working toward the *best* result. Yet in Him there is and ever will be love—in Him peculiarly, as in none of His creatures, love eternal and

unchanging, exhaustless and of unwearied activity—abounding unceasingly in the richest acts of goodness, and, in a word, perfect in every respect, because existing in Him. As surely, then, as God is great, so is He good; and though it be true that, as our search after marks of His greatness gave us no insight into His essence, so neither will our consideration of His goodness; still there is comfort inestimable in our being warranted thus to believe that this precious attribute, the only hope of the sinner, is among the essential qualities of the Deity, and to be therefore relied on with a faith as firm as that in his very existence itself, and with a trust as unbounded, as is His own infinity.

Again, the *proofs* of God's love we must seek, as those of His greatness, in its *effects*; and taught by the Apostle where to place the *source* of this blessed influence, we must be content to let that source remain hidden in the mysterious secrecy of Divine bosom; certain, however, that by the very nature of its own energy, it will be pouring forth its genial streams, leaving us at no loss for the amplest evidence of its existence, and of its benignity. But whence shall we select that evidence? We might find it in the goodness of the Lord to other beings. With even the little that we know of His dealings towards the Angels, their lot is one, we are aware, of happiness unspeakable; and from the many tribes of the inferior animals on our globe we may hear one voice of rapture, hymning, (though unconsciously to them, yet, therefore, only the more convincingly to us,) the praises of their gracious Creator. But that would entice us beyond our limits, and while the chorus of those above us and below is ascending in exulting strains, let the effort be now to gather our tribute from the consideration of the mercies shewn *to us* especially. Not that it is proposed to pass in review the history of our race, plain though the traces would be, every where, of love in the general plan of the Divine dealing, as also in its minutest details. Nor yet that it is our object to inquire what calls to thankfulness there may be, pressing on the hearts of *other* individuals of our race: for true though it undoubtedly is, that very precious blessings are conferred on those least favoured among men, there would be much perplexity in our endeavouring to estimate the amount of *their* debt of gratitude; while, this being happily as far from our duty, as it is beyond our power, the single design at present will be, to illustrate the goodness of God *to us*, in the relations which *we actually bear* to Him; some of these relations being common to others of our race, and many peculiarly our own, but all of them of interest to each individual here, not as mere speculations, but in their influence on our hearts and lives.

We would be understood, then, to speak, not of beings *pure*, as was the newly created Adam; but of those *defiled*, not only as the infant with a proneness to evil, but with sins many and great—for that there should be love to such is the more amazing: beings, too, we should remember, of *narrow capacity*, and therefore neither capable of enjoyments equal to those of their superiors, nor able at present to embrace or even to conceive of the bliss which may be in store for them: beings, besides, left *free to choose*, and, who, therefore, as they may perversely prefer to be wretched, are to estimate the love of their Lord, not by their *actual*, but by their *proffered* happiness: and lastly, beings *immortal but on probation*, and for whom things, on the whole, the very best, may now be grievous. Such beings are we! and to us "God is love,"—but here, again, 'tis

clear, that his love to all of such is not a feeling of *approval*, for this he must reserve for comparatively few—but an impulse of *good will*, a purpose to benefit—the only sense in which He can be supposed to do otherwise than hate creatures by nature and by practice so utterly unholy.

With these restrictions and explanations, we may speak of God's love to us, in its origin, in its design, and in its operations.

I. *In its origin it is self-prompted and disinterested.* *Self-prompted*; for in inquiring *why* hath God so loved us, whither shall we trace the moving cause of his kind affection? We may be drawn to pity the wretched, by hearing of or by seeing their misery: The tale of woe, feelingly told in another's behalf, may touch the sympathies and open the hand even of the obdurate: and the desolate, pleading for themselves, may urge for their relief, many a motive which we neither can nor should resist. But in our own behalf, "dead in sins," whither shall *we* look for ought to move an outraged Judge? Not to the highest Archangel; for *who* among created intelligences can offer to the Supreme any consideration not already present to His infinite mind? or who among them urge a plea more forcibly than with the energy of His boundless compassion? Turning in vain from them, if we search in *ourselves* for something to awaken His love, what shall we find? No *merit* surely to commend us; for by the very positions which we relatively occupy, receiving from God life itself and preservation, owing to Him our every faculty by his double right of creation and redemption, and having forfeited our all over and over again—the very dreaming of merit is preposterous. Nay, even the beggar's plea of *wretchedness* will not avail us, brought on, as has been our misery, by our own wilful abuse of previous mercies, and coupled as it is, with a pollution of soul, disgusting to the purity of the Holy One. Besides, that to resort to this, is to confess *where* lies our only hope—the wretched, by their own avowal, renouncing all reliance on themselves, and looking only to the grace for which they plead. To this, in truth, we must come, finding in God himself the origin of His love—"He first loved us," "with everlasting love," and *therefore*, "with loving kindness has he drawn us." "While we yet were sinners," "enemies" and "without strength," "the Lord did set His love upon us, *because he loved us.*" Nor can we imagine any other reason.

And then this heaven-born love, how *disinterested*! Even with *us*, this feeling is free as air, *human* affection itself disdaining to be bought; and yet to us it brings a sweet reward, bribing us for our own sake, to cherish the emotion; and from the interchange of its gentle offices comes the most material increase to our earthly happiness. But can He, who is Himself the centre of every excellence, receive any addition to His bliss from a created source? Wherein can His love to us bring new joys to Him? Not by adding to that *happiness*, which from eternity is infinite,—not by augmenting that *glory*, which, perfect always, need never have been exhibited in His works of love, unless for the sake, not of Himself, but of his adoring creatures; and the displays of which, giving no higher value to its inherent and even boundless worth, must be only fresh proof of his love; because only for *our* benefit, that we, being warmed by the rays of His mercy, through contemplation of the grand exemplar, may grow to be like Him in virtue and therefore in bliss. "Herein is my Father

glorified," says Christ, that "ye bear much fruit," and yet, "is it any pleasure to the Almighty that *thou* art righteous? is it gain to Him that *thou* makest thy way perfect?" By the evident absurdity of such a supposition, we are constrained to find the motives for His display of His every attribute, and especially of His goodness, in the richness of His own essential benevolence. We are to adore this love,

II. *In its design*, which is to give the *greatest happiness, forever increasing, to every human being*. We do not mean, of course, that such will be the actual result, for through the abuse of their free-agency, the end of transgressors will be woe eternal,—nor does it enter into the purpose of God to save them from this against their wills. Hence, in declaring His design to be one of *universal mercy*, the Scriptures must, in fairness, be understood to speak solely of *what is required on His part* towards the bringing about of this result; so that, if it fail, the fault will rest with the despisers of His grace, they having destroyed *themselves*, though He, in the richness of His compassion, freely holding out to them the best of blessings, has wooed them by the most moving persuasions to their own good. In this sense, we need set no limits to the love of God, in the excellence of its gifts, their duration, or their extent; only observing where alone it is, that this love will in any case be fully realized. Not on earth, nor is such the design of God. The scene is elsewhere: and from this world of woe, or at best, of alloyed happiness, we are to turn, for the perfect displays of this goodness, to *heaven*. But once admitted there, is it not the belief of every Christian, that the blessed inmates of that holy place shall be favoured with enjoyments too exquisite to be even imagined by us? Language cannot express what no mortal has experienced. Suffice it, that in the consenting opinion of all, nothing will there be wanting that the mind or the heart can desire. Subjects there will be for the employment of the intellect in the noblest inquiries, and happy will be the influence on our moral natures. Every affection being in the most healthy state, and in the most pleasing exercise, the whole soul will glow with the purest rapture. Assuredly, to bestow such a blessing, is proof of love as immeasurable as the bliss conferred. And is it not the design of God, that we should be actually citizens of heavenly Jerusalem? "This is the *promise* that He hath promised us, even eternal life." And in fulfilment of this promise, "He hath *called* us unto eternal glory through Christ Jesus:" giving us every facility and every inducement for sowing seed, which, through our "patient continuance in well doing," will "spring up and bear fruit unto life everlasting." So that, in consideration of the faithfulness of His word, the freeness of His offer, and the efficacy of His aid, the Scriptures call eternal life, the "*gift* of God," nothing being left for us but to accept or refuse it, and nothing therefore being wanting, either in the security or in the excellence of the gift, to establish the evidence of the love of God. What then shall we say, when taking into view yet further, the *duration* of the gift! Were it to continue for the length of even a mortal's life, we should be thankful, and every hour of its lengthened span would increase, in proportion, our debt of gratitude; but still, the fear of its coming to an end would of necessity poison the purity of our peace, and as the fatal hour drew near, the gloom of our spirits would be dismal in the very measure of our previous enjoyment; until the anguish would

become awful, of exchanging such bliss for any other lot. Happy, therefore, are we, in our sure reliance on an "everlasting love," and great is the goodness which offers us "pleasures for evermore." Yet, again, were these pleasures *without variation*, we might fear that they would cease to please; or were they ever to *reach their height*, we might apprehend their decline; for the soul, thirsting after new accession of knowledge and enjoyment, were it able to exhaust the treasures of heaven, might begin to be weary of even its completeness of bliss, till, sighing in vain for something beyond, it would lose its satisfying contentment. Hence our delight in being authorized to look forward to changes from glory to glory, and hence the fresh tribute which we should render to that love, which in kind acquaintance with the aspirings of the soul, has stretched before us fields of exhaustless inquiry, and provided thus for interminable accessions to our always perfect joy. But from whom should the tribute spring? Wide as the benefit, let it arise from every bosom; and may each, while happy in the certainty of being himself within the reach of the goodness of the Lord, rejoice that without lessening his own portion of bliss, he may share it with all of his fellow men! His favours are extended to them all—"His mercy is over all His works," and in the comprehensiveness of His design, (though not without a foresight of its partial failure, through the perverseness of man,) "He would have all men to be saved;" thus *offering* to all, (though forcing on none,) the richest of gifts with unrestricted bounty, *inviting* and *enabling* each of us, while we admire His general purposes of love, to make them, through His help, effectual, if we will, to our actual salvation.

To see, next, how this salvation may be attained, we are to treat of the love of God—

III. *In its operations.* We are to notice the arrangements for accomplishing the grand design of saving all who will be saved—and whether we look at the persons by whose agency the work it is to be done—the means which they use—or their perseverance in the application of those means—in every view, we meet with more to convince us that God is love.

The *agents!* who are they but the *author* Himself of the amazing mercy?—the tri-une God, in the distinct offices of Father, Son, and Holy Spirit, carrying on the plan of which He had formed the original design. With love inconceivable, as though it were not mercy enough that He should have designed and sketched out and sanctioned our redemption, He consents to effect it *in person*; and instead of deputing to even the highest archangel the execution of His will, what is the method which the Scriptures tell us He has chosen for working out our salvation? That love is confessedly the greatest, which in place of *turning over to another* the relief of the distressed, will see into it with *personal* attention; and hence as the object thus relieved must naturally feel that the affecting condescension of the giver enhances greatly the value of the gift, what should be *our* sense of the goodness of our God to *us*, receiving, as we do, our whole salvation from the direct and gracious agency of the blessed Trinity? We are touching a topic, not to be now enforced. It is familiar to us all, and affecting to every pious Christian. We are in the habit of rendering our thanks to the Father, for creating and preserving us, to the Son for our redemption, and to the Holy Spirit for

the change of our hearts—and, in ascribing to them severally these favours, we are wont to recognize their personal interposition for our welfare, not only in the series of mercies which rendered our salvation possible, but in the steps along which we are to be led towards its actual attainment. The love of the Father we recognize not only in His *having sent* His Son to die for sinners, but in the care with which He is *now and ever will be preserving* the souls and bodies ransomed through this mysterious sacrifice of His parental affection. The Son we adore, especially indeed, because, he laid *down his life* for us, yet scarcely less on account of His “ever living to make intercession for us: while the Holy Ghost we know to be the very breath of our spiritual life, “dwelling in our hearts,” and making our bodies “the temple” of his continual residence. In God “we live and move and have our being.” To Him, therefore, we owe a debt already immeasurable, but still increasing; and if affection be estimated by its ceaseless watchings over the object beloved, if by the diligence of its personal concern in the welfare of that object, then the love, which puts to shame every other, must be that of the High and Holy One, not entrusting to others the purposes of His mercy, but seeing to their fulfilment Himself, and to this end descending to the level of man; in one person, by taking the human nature, and in the other, by cleansing, through His direct agency, the polluted heart of the sinner.

Next, we notice the operations of this love, *in the means* by which the Almighty Agent works; and whether we look to the inducements by which He invites, or the fears by which He deters; the marks of His goodness appear equally conspicuous. The *inducements* we need not detail—but as their distinguishing characteristics, we may remark, that they are of a kind most likely to exert an universal and powerful, yet ennobling influence.

Universal, for who is there among men, that would not be happy?—who without a wish to love and be loved? who insensible to the charms of social intercourse?—who that does not long to feel secure in his happiness? and therefore, true though it be, that without the enlightening of the Spirit, none will see that these blessings are only from above; yet no less true it is, that when our eyes have once been opened, the prospects unfolded by the gospel, through the goodness of God, are the very best to captivate our affections, and to engage our eager pursuit. For is not the happiness of heaven, there promised, the purest? the love of God and of holy spirits the most enrapturing, and their company the choicest? while to all of these enjoyments does not the hope of the Christian give the permanence of eternity? Nay, more; instead of our pursuit of these hindering the indulgence of corresponding earthly emotions in place; of our spiritual pleasures destroying our relish for the comforts of our domestic relations, who so happy in the gentle endearments of conjugal, parental, filial, and friendly affection, as they who may trust that, through the efficacy of an united faith, these endearments, interrupted for a while by death, are to be renewed forever in a better world? And hence, if none would willingly be thought dead to these motives—if each would blush to be deemed insensible to their influence, or without a perception of their value, that love we must admit is great, which woos us to our good by inducements whose application is so *universal*.

Powerful, too, they are unquestionably; for in even their diluted forms, adulterated from their connection with the things of earth, these are the active springs of the energy of man: our pantings after even the imperfect happiness to be met with here, being an amazing spur to exertion; the passion of love, though when inordinate, hurrying to misery, and when set on the worthiest of mortal objects, not enough to satisfy the soul, still exciting to surprising efforts; the social principle, notwithstanding the evils of society, working wonders; and the fondest wish of even the unrenewed heart being, that the pleasures, which it confesses are perishing, could be secured. Now, the Gospel of Christ, retaining whatever is of value in these motives, and refining their grossness, supplies their lamented defects, and does, therefore, it must be allowed, invite us by inducements of the utmost power.

But the motives *the most constraining* are not always *the best*; nor is he to be counted of course the truest friend, who controls with the most resistless influence. Passions the very worst, may be often the strongest; and that which gives occasion to their most energetic action may, in effect, only sink us the lower in degradation; nor can any one be more our enemy, than He who bears us away by appealing to our *baser*, though, perhaps, *most overpowering* propensities. Hence, another test of the love of God. Trace the tendency of the considerations by which He would win us to His service; and were they but to weigh with us as they ought, who can estimate the blessedness of the change which they would bring about in our characters and our condition! "The Christian is the highest style of man." The brightest deeds of the heroes of this world do but borrow their splendour from the glimmerings of the principles, which are given to the believer for his daily guidance; and could we now run out the parallel between the maxims of the "code of honour," and the rules of our faith, easily might it be shewn that the least faulty of the former are mere copies of the most common of the latter; while none can question which of the two is suited best to elevate and dignify the soul. Nay! the very comparison is almost degrading to the surpassing excellence of scriptural morality. By the eagerness with which the enemies of the truth seize upon and triumph over the inconsistencies of its professors, they themselves bear witness, from their own lips, to the superiority of our blessed religion; while, on the other hand, let but a Christian come up to the requirements of the gospel, and they confess that they will see no fault in such a man. But why will they not? Because, distasteful as would still be much of his conduct, their own consciences must constrain them to approve; thus giving us the testimony of God's vicegerent in the bosoms of the wicked, and adding this evidence of strangers to the heart-felt persuasion, which every believer must experience, of the ennobling tendency of the motives of the Gospel. Hence our argument for the goodness of the Lord. If the parent, who yields without shame to base inducements, would shrink from presenting to his children any but worthy motives, this we set down as proof of *his love to them*; and those, we admit, are kindest, who try to elevate the aims of their offspring by generous appeals to their nobler feelings. If *we*, then, "*being evil*," deal thus with them, and *this* be the inference from our conduct, the love of God must be seen here, confessedly, though in its mildest radiance, yet affecting us the more for

that reason; because it is ennobling as well as pleasing, and no less salutary than it is constraining.

There are, however, also, *fears to deter*; and besides the invitations by which God would draw us to Him, He uses motives too of an opposite kind, warning us by fearful threatenings of woe, to flee from wrath. Is His goodness, then, equally apparent in this? Or does it comport with the love of Him, who rejoices in the happiness of all His creatures, to inflict on any the penalty of a terror-stricken soul? Now, were this the way of His dealings with the pure spirits of heaven, we might be at some loss for a reply—but, that he should move *us* by the dread of punishment, who shall say is harsh? Not the magistrate, who with no ill-will towards the culprit, is wont to pass the sentence of condemnation—nor you, who with firm control over the strugglings of your parental fondness, are constrained to chasten the offending child. For, if in either case you would reject the suspicion of the least unkindness—nay! if in the latter you feel that the chastening inflicted is the strongest proof of your affection, you may not, nor may any, presume to deny that “whom the Lord *loves*, He” also “*chastens*,” and why does He so, unless for the very reason which *you* would give?—because ‘tis for *their good*—because the worst of cruelty would be to spare the rod, and the surest way of destroying would be to leave the unruly one to the devices of his own perverseness.

Clearly, then, if the wickedness of the inner renders the timely checking of him an act of enlightened and true mercy, the only question remaining is, whether the discipline be *kindly administered*. Is it either unsuited to the character of the offender, or too severe? *Unsuited*, shall any say it is?—and does the Omniscient, indeed, mistake our natures? or can He, who originated and designed such a scheme for our redemption and our eternal bliss, be thought to fail in applying it with the nicest wisdom to the actual wants of each? Shall His exhaustless love be deemed too contracted to yield to each a full share of considerate attention?—or rather, rejecting such injurious aspersions, as the suggestions of blind ingratitude, must not the ample evidence already before us, of the goodness of God, remove every doubt, and teach us to bow in thankfulness under even His severest dispensations, with the entire persuasion, that whatever befalls us in this life is designed expressly for our good, suited in all respects to benefit us in the highest measure, and therefore dictated by an affection more to be relied on than that of the most judicious of earthly parents? These may, besides, be sometimes liable to irritation, and in the hastiness of their spirits, they may be too bitter against their children: but shall any fear that this will be the case with God? Unmoved by passion, in the calmness of His good will, knowing exactly the degree of suffering and alarm suited best to influence our hearts, He cannot be supposed to inflict a moment’s needless pain. Nay! our’s is the privilege of knowing that “in wrath he remembers mercy.” “He punishes less than our iniquities deserve,” and by the mildness of His discipline, He is ever giving the worst of His creatures fresh evidences of His abundant goodness. In that discipline, then, itself, no less than in the hopes by which He invites us, we may discern the same tendency to elevate the character. Fear, indeed, abject and servile, must degrade, and to work by this, must injure. But the *fear of hell* is a *noble fear*. Through dread of the loss of

the joys of heaven, to shrink from the hateful company of polluted fiends ; from a horror of being cast out from the favour of God and the society of the good, to tremble at the thought of eternal misery,—this is a reasonable feeling : while nothing ought to be more distressing to the generous spirit, than to offend the Father of mercies. Thus, by threatening to withdraw his smile from the sinner, God does appeal to us by a motive to which it should be the glory of the proudest spirit to yield ; and the use of which, as one of the means of bringing us to Him, is, in truth, (alike from its efficacy in cleansing us from sin, and because of the value which it teaches us to set on holiness,) another proof of the goodness of the Lord. Merciful, then, as these ways of working on us by hopes and fears, inducements and dissuasions, are seen to be, when *separately* considered, we may notice also, the *mode of their combination* ; and in the aid which they mutually give, we may discover traces of the same love. Kindness alone could have never kept us from sin, nor could severity alone have failed to bring on despair ; but the enjoyment of the former is heightened, and the possession of it prized the more, from dread of the latter : while suffering becomes doubly awful in contrast with bliss. Thus the two are set one against the other ; but how are they arranged ? The pains chiefly to be feared, are *in the future* ; as are also the pleasures most to be desired : neither being now a matter of actual experience, and both of them, therefore, elevating the soul, by teaching it to *look forward* ; not after the manner of the brutes, busy only in the concerns of the present ; but after the example of God, foreseeing and providing, in wise anticipation of coming events. Yet still observe : in kind accommodation to our mortal feebleness, neither misery or bliss is left to be *entirely* an object of faith ; for as it is not likely that we should be much influenced by things never experienced, some foretaste is given us both of enjoyment and of woe, that by actually feeling both, we may know which to avoid and which to choose. Hence the checkered nature of the present life,—not, however, without evidence, even here, of goodness in the *relative degrees* of happiness and suffering ; for who can question which of the two preponderates ? who does not know that the days of our health and comfort are, in most cases, far more numerous than those of sickness and distress ?—who fail to see in the natural and moral world, that the sources of enjoyment are scattered liberally every where, while the instances of pain are incidental and occasional, generally through the fault of the sufferer, and seldom without invaluable alleviations ? thus establishing by countless proofs, even now, on the evinence of our senses, that God, “pouring His benefits upon us,” and keeping his chastenings within the limits of indispensable necessity, “is love.”

Here were we to stop, adding nothing to this imperfect view of the Agent and of His means, the truth we are illustrating, would be abundantly commended to the cordial reception of every one among us ; for were these displays of goodness spread out but *once*, to the adoring eye of the believer—were each of us made the subject, though *only once*, of this sense of mercies,—more than enough would have been done in proof that “God is love.” Let, then, the bosom of each bear witness to the *superabounding* kindness of Him, who, instead of withdrawing after *one* trial, from His stubborn creatures, *perseveres* in His application of this whole

array of constraining motives; going on (who shall say how often, or with how signal marks of forbearance?) in His repeated appeals; never weary, not giving up any sinner while the faintest hope remains of saving his soul. The conscience of each may testify best to the force of this consideration; and each, in retracing his own experience, will discover reasons innumerable for confessing that the "*long suffering* of our God is *salvation*." But for this, it is too certain, that not one of us would be here. To this we owe the lives we have forfeited, over and over again; and in the secret records of those lives, nothing is more amazing than the conflicts between our stubbornness and God's persuasions,—His kind providences and our perverseness,—His spiritual influences and our carnal propensities. Deeply humbled as every one should be at this retrospect, so utterly disgraceful to the unworthy receivers of such rich and exhaustless bounty, well may each rejoice too in this crowning excellence of the goodness of the Lord, that He is "*slow to anger*." Gladly should each, subdued by His grace, often resisted and yet after returning, hasten, without delay, to yield at last; and tremblingly should the still impenitent despiser beware, lest (in the final and most painful, though still genuine exercise of His goodness,) the God of love (to prevent the heaping up of a heavier load of guilt) be constrained (from the utter hopelessness of the sinner's repenting,) to "*finish the work and cut it short*," in the righteousness of His outraged mercy.

PROPOSED CATECHISM

To be used by the Teachers in the Religious Instruction of Persons of Colour.

GOSPEL COVENANT

LESSON II.

(Continued from page 141.)

Does this mean that you are to live by yourself? No; I must live among men, and do them all the good I can.

Does it mean that you must have nothing to do with the ways of the world? It only means sinful ways.

How are you to use the world? As not abusing it. I Cor. vii. 31.

How are its good things to be received? With thanksgiving, (I Tim. iv. 4,) and remembering that there are some things far better.

What are they? Faith in Christ, the holy spirit in the heart, the hope of glory, and the heavenly rest.

What then does renouncing this *wicked* world mean? That I will have nothing to do with any thing wicked.

Name some of the wicked things which you renounced? Poms and vanity, or as it is said at Baptism, "Vain pomp and glory." Acts xxv. 23., I John ii. 16.

What are they? Pride and vanity.

How do they shew themselves? By a proud look, a stiff neck, pompous walk, fine clothes, boasting words, and the like. Psalm lxxv. 5. Prov. vi. 17.

Do you renounce all these? Yes; both outwardly and inwardly.

What is your duty, as it respects wicked people? Not to follow their ways, and to be shy of their company. Rom. xii. 2. I Cor. v. 9, 10, 11.

What ought you to give up your heart to? No creature and no thing. Col. iii. 2. I Tim. vi. 17. II Tim. iii. 2. I John ii. 15.

What then? I must love the Lord my God with all my heart. Psalms lxxiii. 25., cxlii. 5., cxliii. 6.

What must you seek? Heaven. Matt. vi. 33. Luke xii. 31.

Suppose a worldly thing is not wrong, but many people think it so? I must avoid all *appearance* of evil. I Thess v. 22. Rom. xiv. 13. I Cor. viii. 10.

How ought your time to be spent? In the service of God; doing good to men, and providing for my soul and body. Matt. xxv. 30—45.

Why is the world called wicked? It is full of wicked people, and temptations to wickedness. Gals. i. 4. I. John v. 19.

What then is your duty? To watch against them, to be sober, and to pray always. I Peter iv. 7.

Why? That I may not follow, or be led by, wicked persons or things, and so perish forever.

What else did you renounce at Baptism? All the sinful lusts or desires of the flesh.

What does the Bible say about *them*? Abstain from fleshly lusts, which war against the soul. I Peter ii. 11.

And what besides? Having therefore *these* promises, (the same promises made to the Christian in baptism,) let us cleanse ourselves from all filthiness of flesh and spirit. II Cor. vii. 1. I Cor. vi. 17, 18.

What does St. Paul say on this subject? I keep under my body, and bring it into subjection. I Cor. ix. 27. Gals. v. 24.

What works of the flesh must you have nothing to with? Adultery, fornication, uncleanness, lasciviousness, drunkenness, revellings, and such like. Gals. v. 19, 21. Col. iii. 5.

Are there any other? Yes; the Bible calls works of the flesh, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings and murders. Gals. v. 20, 21. I John ii. 16.

What are revellings? Meetings where people eat and drink too much.

What generally comes of such meetings? Unchaste thoughts, bad words, and quarrelling.

What is witchcraft? Pretending to know and do what God only can.

Can any one bewitch you? It is all a cheat.

Is fortune telling a great sin? Yes; it is the worst kind of lying.

Is it wrong to go to the fortune teller? Yes, it is foolish, for he knows no more of what is to be than I do.

Is it sinful to *encourage* such an one? Yes, I must not be a partaker of other men's sins. I Tim. v. 22.

What does going to witches and fortune tellers show? Discontent; want of trust in God; and meddling with His concerns.

What does the Bible say about what has not yet come to pass? Secret things belong to the Lord our God. Deut. xxix. 29.

What is your concern? To know those things which God has told, and to believe, and do as he wishes.

What are seditions? Risings against the laws, and our rulers, and masters.

Is it a sin to rebel? The Bible commands me to be subject to principalities, and powers, and to obey magistrates. Titus iii. 1.

What else? It says,—Whosoever resisteth the power, resisteth the ordinance of God. Romans xiii. 2.

Did our blessed Saviour obey the rulers of earth? Always, and it is his command,—Render unto Cæsar (that is the ruler) the things which are Cæsar's. Matt. xxii. 21.

Did he set the example of obeying government? Yes; by miracle he had a fish caught with money in its mouth, to pay the taxes. Matt. xvii. 27. Acts. xxiii. v.

What are heresies? False doctrines.

Why is false doctrine called a work of the flesh? Because it comes from the wicked heart. Men love darkness rather than light.

Why? Because, as the Bible tells us, their deeds are evil. John iii. 19.

What is God's warning against the works of the flesh? They which do such things shall not inherit the kingdom of God. Gals. v. 21.

What then is your constant duty? To mortify (or subdue) all my evil and corrupt affections. Colossians iii. 5, 6.

We have now considered, in all its parts, the first thing promised in baptism.

What is the second thing then promised? That I should believe all the articles of the Christian faith.

Are you commanded to believe? Yes, believe the gospel; (Mark i. 15.) believe on the name of His Son Jesus Christ. I John iii. 23. Heb. xi. 6.

What are you to believe? All the Articles of the Christian faith.

What is an Article? A part.

What part of the Christian faith must you believe? Every part.

Which are these articles? All that is in the Bible.

Why is the Apostle's Creed called "*The Articles of Belief*." It has the chief of them. Acts viii. 37. II Tim. i. 13.

What kind of belief must you have? With the *heart* man believeth unto righteousness. Romans x. 10.

Are you able to believe in this way? Not without the help of the Holy Spirit of God. I Cor. xii. 3.

Ought you to pray for this help to your faith? Yes, as did the man who said, "Lord, I believe, help thou mine unbelief. Mark ix. 24.

What will come of a right belief in the Bible? I will love that blessed book, and try to follow its rules more and more,

How should you show your love for the Bible? By learning as much about it as I can; listening to it when it is read, and above all, doing as it teaches.

What was the third thing promised at baptism. To keep God's holy will and commandments.

How long? All the days of my life.

Do you mean every one of God's commandments? Yes, not only the ten Commandments, but whatever is God's will. Eccles. xii. 13. Romans xiii. 14.

Are there any commandments in the Bible to servants? Yes: Servants be obedient to them that are your masters, (Ephes. vi. 5.) and many such commands. Coloss. iii. 22. I Tim. vi. 1. Titus ii. 9. I Peter ii. 18. Psalm cxxiii. 2. Exodus xx. 10.

Does the Bible show your duty by examples? Yes, by the examples of holy men and women, but especially of our Lord Jesus Christ. I Cor. iv. 16. Phil. iii. 17. I Thess. i. 6, 7. II Thess. iii. 9. I Tim. iv. 12. Heb. vi. 12

Who are the good servants set forth in the Bible, as examples to other servants? Joseph, (Gen. xxxix. 9.) Ziba, (II Saml. ix. 9.) the servants of Abraham; (Gen. xxiv. 46.) Naaman, (II Kings v. 3.) and the Centurion, (Luke vii. 8.) and Onesimus, (Philemon.)

Is our blessed Lord an example to servants? Yes; he took upon him the form of a servant. Phil. ii. 7. John xiii. 4, 5. Isa liii. 3.

Did you *promise* to follow his example? Yes; I promised to keep God's will, and it is his will I shall be a follower of Christ. I Cor. xi. 1. John xiii. 15. Romans xv. 5. Ephes. v. 1. I. Peter ii. 21.

Are you bound to do the will of God? Certainly, for he made me, and is good to me.

Are you bound to feel as God wishes? Yes; he has commanded,—Thou shalt *love* the Lord thy God, and thy neighbour. Abhor that which is evil. Give me thy heart.

Is it a sin to break a lawful promise? It is forbidden in the ninth commandment, and by many precepts and examples. Lev. xix. 2. Col. iii. 9. II Kings v. 27. Acts v. 4.

Suppose the promise was made to God? Greater is the sin of breaking it. Acts v. 4. Deut. xxiii. 21. Eccls. v. 4.

Can you obey God by your own power? No; but he has promised to help me, if I properly seek his grace. Jer. xxxii. 40. Ezek. xxxvi. 26. John vi. 44. II Cor. iii. 5. Phil. ii. 13. II Thess. iii. 3.

How must you seek it? By striving to obey him. Acts v. 32.

How else? By prayer. Luke xi. 13.

How else must you seek it? By using the ordinances of his Church.

What are they? Prayer under his ministers, baptism, confirmation, and the Lord's supper.

What is the good of prayer, under Christ's ministers? He has promised that where two or three are gathered together, in his name, he will be in the midst of them. Matt. xviii. 20.

How ought you to pray? Not with the lips only, but the heart and understanding also. Deut. iv. 29. Psalm cxix. 2. I Cor. xiv. 15. Matt. xv. 8.

Is the Holy Spirit given in baptism, to those who receive it duly? Yes; be baptised and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

Is it given to the infant? Yes; for the promise is to the children also. Acts ii. 39.

Is it given in confirmation? Yes; to those who receive it duly.—Then laid they their hands on them, and they received the Holy Ghost. Acts viii. 17, xix. 6. Heb. vi. 2, 5.

How do you prove it may be had from the Lord's supper? St. Paul says,—The cup of blessing which we bless, is it not the communion of the blood of Christ, the bread which we break, is it not the communion of the body of Christ. I Cor. x. 16.

Did our Lord purchase for His people the grace of the Holy Spirit? Yes, and he communicates it, at his holy table, to the faithful receiver.

Dost thou not think that thou art bound to believe, and to do, as they have promised for thee? Yes verily; and by God's help so I will: and I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Are you bound to believe and do, as your sponsors promised for you? Yes, for unless I do, I cannot get any good from baptism.

What do their promises for you put you in mind of? My duties as a Christian.

What is verily? The same as truly.

Why do you say, yes verily? To show I feel what I say.

Why do you say, by God's help? Because I am not sufficient to think any thing of myself, but my sufficiency is of God. II Cor. iii. 5.

What is baptism called in the Catechism? A state of salvation. Romans vi. 5, 6. Luke xix. 9.

Why? He that believeth and is baptized shall be saved. Mark xvi. 16. Peter iii. 21.

Does that mean, you will be saved because you are baptized? Certainly not, if I continue in sin. Ephes. iv. 30. Heb. v. 9. John viii. 34. Romans ii. 7. I Cor. xv. 58. Gals. vi. 9. Heb. iv. 1.

What says the Bible? It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. II Peter ii. 21. Hebs. xi. 6.

What then does it mean? That baptism puts me in the way of being saved. Titus iii. 5. Rom. viii. 24. I Cor. i. 18.

Can you continue in the state of salvation? Not without God's grace.

What then is your duty? To pray for grace, and to keep the answer (or stipulation) of a good conscience towards God. I Peter iii. 21.

How may you do that? By continuing in the faith, and growing in grace unto my life's end.

How came you to be called to this state of salvation? By the mercy of God, through Jesus Christ our Saviour. II. Tim. i. 9. Titus iii. 4, 5. Heb. iv. 1. and x. 35.

Tell me now, what is the good to you of being baptized? God has made to me great and precious promises.

Repeat them. The pardon of sins; the assistance of the Holy Ghost, and eternal life.

But may not God give these blessings to them who have not been baptized? I do not deny it; I only say, his *promises* are to the members of his Church.

Tell me another good of baptism? The solemn promises I then made to God, will, I hope, keep me from sinning, and stir me up to be holy.

What now have you been taught about baptism? That it is a covenant.

When did the Hebrew enter into covenant with God? At the time he was circumcised. Gen. xvii. 7, 10.

What is a covenant? An agreement between two persons.

And what if you do not keep your part of the agreement? I cannot be saved.

But has not God promised to save you? Not unless I am faithful.

But is any one entirely faithful? No; in many things we all offend. James iii. 2. I John i. 8.

And what then are you to do? As often as I fall from my baptismal promises, I must rise again by repentance.

Be more particular. I must confess my sins to God, (Prov. xxviii. 13. John i. 9.) be sorry for them, (Psalm xxxiv. 18, li. 17. Isa. lvii. 15. lxvi. 2.) pray for grace, and strive to do better.

And if God receives you after all your falling offs, and short comings, how should you feel? Very humble and very thankful to my most merciful Saviour.

You have now gone through the first part of the Church Catechism, which treats of the "Gospel Covenant."

Tell me what the first two questions and answers teach you? Chiefly, the good of being baptized.

What does the third question and answer teach you? The promises made by the baptized.

And what the fourth question and answer? The gratitude due to God for my Christian privileges: and, that I cannot be good and happy without his Holy Spirit always helping me.

END OF LESSON II.

FOR THE GOSPEL MESSENGER.

THE CHURCH OF ENGLAND.

Extract from the London Correspondent of the New-York Observer, of the 11th June:

"The Wesleyan Methodists, manifestly are no longer to be reckoned dissenters, but a sort of adjunct portion of the Established Church. Indeed, I think that if certain modifications could take place in the ecclesiastical government of the establishment, and its regulations, they would, ere long, return in mass to it. In political matters, they plainly mean to go with the Church: an appalling fact to the dissenters, and one which will render the overthrow of the Established Church, almost impossible. That day is not so near as many in America suppose. Some reforms will be made. The grievances of the dissenters will be reduced to a great extent, and there I think the matter will stop."

The above extract afforded me mingled feelings of pleasure and pain. Pleasure—that the venerable Church, who fostered us in our infancy, when Colonies, and from whom we have derived our Episcopal succession, is safe from the attacks of infidels, and those dissenters who have joined with them in a common warfare against her. I derive pleasure, too, from the fact that it is beyond question, that the followers of Wesley, are attached to the Church of England, that they are with her, in her present struggle, and my pleasure has been increased by the information conveyed, that there is a prospect of the schism being healed, which has so long separated the Methodists from the Church of their fathers. I was much gratified, also, in learning, that the legislative disabilities imposed on our protestant dissenting brethren, in England, would in all probability soon be removed, and that the odium of maintaining the Establishment, by the persecution of those who conscientiously differ, would be removed from the Apostolic Church of England, (though, as

to myself, I am quite sceptical as to a persecuting spirit existing in the Church of England,) that all cause of heart-burning and discontent would be done away, and that those who bear the Christian name, would be left peaceably to pursue their own views, to advance the Redeemer's cause in the Church militant. But I was grieved to read that the existence of friendship among the Methodists, towards the National Church, and the prospect of a re-union between these dismembered branches, could in any way be an "appalling fact," to the minds of protestant dissenters. And I must say, that I was almost shocked, when I read that "the overthrow of the Established Church," is "almost impossible;" that "the day is not so near, as many in America suppose," could be dissatisfactory to any "who call themselves Christians." The truth is, if such sentiments as those expressed by the Correspondent of the New-York Observer, are congenial to the hearts of the readers of that paper, we feel assured that they find no response among some of the most respected and respectable of the dissenting interests in England. The sentiments of the Methodists are well known on this subject; some of the dissenting Chapels have petitioned Parliament against the radical schemes of Lord John Russel, and his irreligious party. The voice of such men as Chalmers, and others of the Presbyterian Church, have been raised against the unholy crusade in which professing Christians have been found enlisted, in a common cause with infidels, against that Church which since the days of Henry VIII. has been the bulwark of Protestant Christendom. I am no advocate for National Establishments of religion; their existence must directly or indirectly have a persecuting effect, and on religious subjects, conscious of human fallibility, I have a feeling bordering almost upon reverence, for errors on religious questions existing in a truly religious mind. This is my individual opinion, but if the people of England think that a National Establishment is essential to the maintenance of Christian principle and conduct, why, let them judge for themselves and act for themselves. I desire not to interfere, either by word or deed, with them. It is a source of more gratification to me, to view and contemplate those points in the history and character of the Church of England, which elevate our common Christianity, than to degrade one's feelings by engaging in the unkind office of rebuking and reproaching, where there is so much to love and venerate. Like all Churches, she has had her dark, as also her bright days, but I would rather think of her Missionary spirit, evinced by exertions made in the cause of Christ, in these States, when Colonies, in the British Provinces generally, and in India. I would rather dwell upon the story of her Martyrs, the lives of her Fathers, and of the eminently good men who have lived within her pale, and of the many who are still living, who have illustrated what a Christian should be, than descend to the little office of holding up to public odium such of her sons as have proved unworthy of her name; or to be occupied wholly in seeing defects, when there is so much worthier of observation. The Church of England, as a branch of the Apostolic Church of Christ, is entitled to and does possess the affection and confidence of the Protestant cause. Her defects are a subject of regret to the pious of all denominations. They are felt by herself, and in God's own time will be remedied. They are a subject of the wishes and prayers of every

Christian. But the good and the discerning will doubt, that *reformation*, and not overthrow, is the object of those who have leagued their efforts with the infidel, and with the profligate against her, and the virulence of whose zeal is more assimilated to that of the old Roman, who could speak of nothing but the destruction of Carthage, rather than Him, whose example was that of submission and mildness, and whose religion is emphatically that of peace.

A.

NOTICES OF NEW PUBLICATIONS.

A Charge to the Clergy of the Diocese of North-Carolina, delivered in Christ Church, Newbern, on the 5th Sunday after Easter ; by LEVI S. IVES, D.D. Bishop of the Diocese.—This is the production of a judicious mind, enforcing in a sensible way, the principles of the Church, and calculated to produce a wholesome effect on all who value the dissemination of sober, religious truth. The present state of things, and the occasion, seem alike to have called for this address, from the Bishop; and in meeting the call, he has manifested no inconsiderable share of zeal and ability. We may add, the discharge of this duty, we doubt not, has relieved his mind of a weight of responsibility which his station imposed, and which as a good man, he could not but feel.

Perhaps, at no period in Ecclesiastical history, has there been greater reason to dread the inroads now making, (and we fear they will continue to be made,) on the primitive simplicity of the Church: nor any time, when greater vigilance was necessary, to guard against the too frequent, and continually occurring attempts to substitute *new measures* for those of well approved and venerable usage. At the present day, every thing is made to yield to *effect*. The *immediate result*, is all that is cared for, or desired, and future consequences are totally disregarded. So long as an excitement can be kept up, in the prosecution of plans however condemned by reason or religion, so long will some men be found ready to yield a blind confidence in their utility and expediency, and they will not be convinced of their error, until the evil is almost past remedy, if not incurable.

The Charge is entitled, "The duties now especially called for to preserve the Faith of the Church," and under the head of evils by which that faith is endangered, and duties by which its preservation may be secured, are embraced the entire subject of the address. In a brief introduction, occasion is taken to remark, that there "never has been a period since the establishment of the Redeemer's kingdom, bearing more critically upon its interests:" and in allusion to those periods which seemed to threaten the existence of the Church, it is properly remarked that the "evils brought with them their remedy." But now, "the same evils under a different guise, are coming upon her, and her sons are comparatively *asleep*, few seem willing to contemplate or acknowledge her danger. Religious excitements, followed on the one hand by a rapid increase of infidelity, and on the other, by the tumults of schism, or the disasters of bold experiment, darken the fair face, and weaken the bands of Protestantism. While Popery, taking advantage of this state of miserable disorder, is again rallying her scattered forces, and making incredible advances to an ascendancy in our land of freedom." In the

mean while, "the real character of the danger is kept comparatively out of view," and "the public mind lulled" into a false security, "by magnified representations of Christian effort and success." A disposition to undervalue *gospel truth*; the giving an exaggerated importance to certain truths, to the disparagement of others equally essential; the tendency of the over-excitements of the day, to exalt the "right of private judgment;" a reckless impatience in the investigation of truth, and the false liberality of the day," constitute the five heads under which the evils endangering the faith of the Church, are enumerated. The subjoined extract falls under the first of these heads:—

"There exists a growing disposition to undervalue *gospel truth*, as the divinely appointed instrument of renewal and sanctification. That spiritual appetite, engendered in the heated atmosphere of modern excitement, is not likely to be satisfied with the slow and silent effects of truth; not likely to endure the sober exposition, and grave enforcement of God's word, so long as it can be fed and stimulated, by the startling novelties of human device. Hence the very small amount of that word which finds its way into those exciting and protracted meetings, now so generally and eagerly resorted to for the conversion of men; and hence the miserable departure, in dignity, 'simplicity and godly sincerity,' from the apostolic model, which characterizes so large a share of the preaching of our own times; and hence too that reluctant attendance upon the Services of the Church, an important part of which consists in the reading of Holy Scripture, whenever nothing more exciting is looked for.* In fact the word of God, *as the sword of the spirit*,† the chief instrument of subduing the rebellious heart, has long since been made to yield, by the consent of a large class of well meaning, but unthinking men, to a system of humanly devised means, better fitted to awaken the passions, and play upon the fears.

The advocates of the popular measures of the day, may perhaps be induced to pause in their career, by a perusal of the extracts taken from the 2d and 3d heads of evils consequent on these measures. "The main thing sought, is *excited feeling*. Let the animal fervors be kindled, the sensibilities be made to glow, and the great end of religion is supposed to be attained. A religious *impression* having been made, religious instruction is accounted comparatively useless. Warm affections are deemed a sufficient antidote against empty thoughts, and ill regulated desires. The inference is perfectly plain. That portion of *gospel truth* will fall into neglect, which does not appeal directly to the heart. The convictions and tears of repentance will be insisted on; while its restitution and amendment will be matters of small concern." A further tendency of these over-excitements is, "so to exalt the right of private judgment" in matters of religion, as to loosen the mind from all fixed principles of interpretation, to satisfy it with the crudities of dogmatical ignorance, and the innovations of self-appointed teaching—to the disregard of the wisdom of primitive antiquity, the testimony of the universal Church, and the right of the divinely commissioned dispensers of the truth of God. *Effect* has become indeed the test of doctrine. If a

* Compare a congregation, when a *Sermon* is expected, with those that assemble at prayers.

† Ephesians, vi. 17.

man be in possession of the art of making an impression, of saying something *new*, however extravagant or absurd, something to sway the feelings, and enlist the sympathies of his hearers, his popularity is certain." The fourth evil adverted to, is that manifested in the "temper of the day," and which discovers itself in a "reckless impatience in the investigation of truth." Hence it is remarked, "catechetical instruction, though not altogether disused, is little encouraged, and in some measure made to "occupy a subordinate place." Tracts recommended by their antiquity, and which were "written at a time when the defence and inculcation of truth, and not the gratification of the passions, was the object to be attained," are in many cases supplanted by "tales of pious fiction," or "sketches of wonderful experience." The "restraints of system or the drudgery of thinking," are not to be endured, "an idle fancy and an impatient thirst for sudden and extraordinary impulses, spurn whatever requires the deliberate, the diligent, and continued application of the understanding; and dispose the sinner to seize with avidity upon those new measures which promise a knowledge of eternal life, without *searching* for it, and the reward of eternal life, without *daily striving for the mastery*."

Under the 5th head of evils, the *false liberality* of the day, is made the occasion for the Bishop's concluding remarks on this branch of the subject.

Our limits will not permit us to do more than refer briefly to the duties embraced under the second division of the charge, and which are forcibly and eloquently urged upon the attention of the Clergy. These comprehend—1st, A "special regard to the nature of the ministerial office." 2d, "Due *submission* to God and His Church, in learning and preaching the truth." 3d, The inculcating on the members of our Church, "submission to the gospel of the Church." 4th, "A jealous watchfulness over our Book of Common Prayer; and, 5thly and lastly, "Caution in adopting new schemes of Christian benevolence."

We have only room for extracts to be found under two of the above divisions, viz.—the 3d and 5th. "But to enjoy the certain pledge of success, you must be faithful with the young. Take them in that state, to which our Saviour says, all must be brought, to be fit for his kingdom, before pride hath made them, in their own esteem, *wiser than their teachers*, and carry them through all the stages of catechetical and other instruction, which the Church contemplates, and in due conformity with her spirit and injunctions, and you may look for their steadfast *continuance in the Apostle's doctrine*. But in order to accomplish this, it will be incumbent on you to exercise much vigilance in securing their minds from the destructive influence of misnamed religious books. I mean that class designed for children, which are made up of fictitious narrative—detailing marvellous conversions and experience of early youth, and making religion consist rather in impulse than in abiding and acting principle: thus filling the mind with false notions, distracting it with unnecessary fears, disgusting it with sober truths, and putting it upon the pursuit of impossible attainments. But this is not the end of the pernicious catalogue. There is another kind of book still more to be dreaded, as it is less likely to excite suspicion. I mean that kind which professes to take neutral ground—to teach practical godliness, without

meddling with the doctrines of God—to teach the gospel truth, but not the *whole truth* the gospel, thus keeping out of view what would be likely to wound sectarian pride, or offend sectarian bigotry.” * * * *

“Our safety, brethren, is in submission to the guidance of divine wisdom, in all our doings. Let us take, then, no step in the work of Christian charity, without the sanction of Christian principle. Some picture of suffering is sketched—some pressing exigence is pleaded—our compassion is touched—our sympathies are awakened, and we start forward under the holy impulses of charity, without stopping to inquire in what real charity consists. But such inquiry must be made, and made of the oracles of God, or we shall make but small advances in the work of doing good.” “The happiness of the world,” says Bishop Butler, in his immortal work, “is the concern of him who is the Lord and Proprietor of it, nor do we know what we are about, when we endeavour to promote the good of mankind, in any ways but those which he has directed.”

An Address to a Young Man after Confirmation. By Bishop WATSON.

The Benefit of the Sacrament of the Lord's Supper, &c. By Rev. EDWARD BURTON, D. D. Charleston, re-printed by A. E. Miller, 1836.

The tract first named has passed through several editions, and has great merit; the other is plain, having been written with a particular reference to the “labouring poor” of England. For the re-print and gratuitous circulation of these tracts in this diocese, the friends of piety are indebted to a generous layman, who, residing in that country, is not unmindful of the highest interest (its moral and religious advancement) of his native land. Our Tract Society, in Charleston, is provided with a number of copies for distribution, and it is hoped the clergy and others throughout the diocese, will assist in promoting the benevolent and pious views of the gentleman above referred to, (without his knowledge,) by circulating them in their respective spheres. To recommend Bishop Watson's tract, it is only necessary to present a few extracts:—

“Do not, at any period of life, absent yourself from your parish Church, from a belief that you know your duty, as well as the minister who is publicly appointed to be your teacher. If you have such knowledge, thank the Giver of all wisdom for it, but be not puffed up with it.”

* * * “Do not at any period of life absent yourself from your parish Church, from a personal dislike to your minister. Just occasions of dislike, I hope and trust, will seldom arise; but if they should arise, you will only injure yourself by suffering them to make you absent yourself from the house of God. * * * “In journeying through life there is no harm in your endeavouring, by an honest exertion of your talents, to render your accommodation on the road as comfortable as you can; the harm consists in your being so wholly occupied in this business, in your placing so strongly your affections on these accommodations, as to think not at all, or but seldom and slightly, on the end of your journey. Whilst you are on the earth, you cannot so spiritualize your nature as to have no connexion with it; but the eye of your faith should be steadily fixed on heaven: every pursuit is commendable which will help to raise you thither; every gratification is innocent, which does not, directly or indirectly, retard you in your progress to it: not that it will

be prudent in you to indulge yourself to the utmost in practices, which are not, strictly speaking, immoral; and the reason why you should use some restraint, is this: by accustoming yourself to moderation in the use of things lawful, you will more easily bend your mind to a total abstinence from things which are unlawful. No wise father grants his children even all the innocent indulgences which they ask for, because he wishes that they should acquire a habit of moderating and mortifying their desires: and no wise Christian will allow himself in the unbounded use of such pleasures as his fortune and situation in life will suffer him to enjoy; he will restrain himself lest a giddy, easy, voluptuous life should weaken his piety, undermine the solidity of his virtue, and rivet his affections to the earth; he will remember and apply the parable of the *Rich Man and Lazarus*." * * * "The love of learning itself is not to be gratified beyond a certain limit; it must not be indulged to the injury of your health, nor to the hindrance of your virtue; of that virtue which is employed in discharging the duties of your station with firmness and activity. What will the fame derived from the profoundest learning avail you, if you have not learned to be pious, and humble, and temperate, and charitable?" * * * "If the righteousness of Christ is to be so imputed to mankind, that it will save them who have done nothing to save themselves, our present life would not be represented in Scripture as a *warfare*, a *race*, a *combat*, in which we must fight against the flesh, the world, and the devil: for we might, on that supposition, be the fast friends of them all through life, and yet be saved at the end of it. *But, little children, let no man deceive you; he that doeth righteousness is righteous.*"

The following hint is particularly seasonable at this time and to this community:—"Our ancestors had more veneration for the Sabbath than we have, and made more provision for its due observation than we are disposed to put in force. Men may plead, in excuse of this enormity, the advantage of expedition in conveying goods and passengers from one place to another, and the general convenience of trade; but when the trade of a country is suffered to destroy all sense of religion in its inhabitants; when the love of riches becomes the governing principle of individuals, and riches are coveted in order to administer to the flagitious luxury and negligent impiety of large bodies of men; as surely as there is a God who governs the earth, so surely is that nation hastening to its ruin."

"The phrase "eating and drinking damnation to oneself," is well explained, and the obligation and advantages of participation of the Lord's supper, ably expounded. But we must refer our readers to the tract itself.

Address on laying the Corner-Stone, of St. John's Church, Salem, New-Jersey, on Tuesday, April 26, 1836, by Rev. HENRY M. MASON, Rector.
—We have read with renewed pleasure, this appropriate and well written address. A more beautiful and warm-hearted dedication than the following we have seldom seen:—

"To George W. Doane, Bishop of New-Jersey: Rt. Rev. Sir,—You were present at the delivery of the accompanying address. You heard it. You approved of it. I beg you, therefore, to accept it—a tribute to that

merit, which a more than common intimacy has taught me you possess. Long may your piety improve, long may your talents adorn that Church, whose conservative and Catholic principles you understand and love so well; although the hope must at the same time call me to consult that feeling, not less your own than mine, which taught even the Pagan "to do no sacrifice to his heroes till after sunset."

A Church on this spot was erected in 1728, and removed in 1836, to make room for the new Church. The Rector adverts to the favour with which the most distinguished men of our country have regarded the principles and usages of the Protestant Episcopal Church.

"I call upon you, as not unworthy of the occasion of the day, to rejoice, as above all other motives for our joy, that throughout our land the walls of God's sacred temples still echo to his sacred name, that the return of his holy day still witnesses the willing feet to tread his holy courts, that there are still those who deem their father's piety their richest legacy, training their own children in the nurture of the Lord, and that there are still minds that think, and hands that work, and hearts that burn, for his holy cause. The past then hath told its tale; and why not believe it, as affording a pregnant promise for the future? For, as affording us that promise, is it not enough that the first and the fairest among those who adorn the historic page of the American nation are scarce less known in the annals of the American Church? Is it not enough, that of those great names which must swell the roll of fame, so long as the memory of the illustrious deeds done in behalf of our national independence shall last, no small, nay, the larger portion are of them who have lived in the bosom, and died with the last offices of our faith. Is it not enough, that he of matchless merit towards our common country, who fills that singular and solitary niche in the records of political grandeur, was, during all his life, a fellow-worshipper among the faithful; and as his best preparative for the stroke of death, devoutly commemorated his Savior's passion and atonement, in the sacrifice which is wont to be offered on our altars?"

The friends of our Church must be obliged to the author for making more generally known the following petition, (which came from the heart and goes to the heart,) of the founders of St. John's Church, Salem, addressed to the London Society for propagating the Gospel in foreign parts.—"The goodness of God has sent us, very venerable gentlemen, a moderate support for our bodies. May his Holy Spirit influence you to provide us with spiritual food for our souls! In this case our indigence is excessive, and our destitution extreme. With no one to dispense the august ordinances of religion, the name of it is almost lost, and its energy over men's lives is fast expiring. But how shall we know having never learned, and how shall we learn without a teacher, and to whom can we apply if not to that venerable corporation, whose zeal for the propagation of the Gospel of Jesus Christ has preserved so many in these Colonies from irreligion, profaneness, and infidelity? We beseech you therefore, in the name of our common Lord and Master and gracious Redeemer, and for the Gospel's sake, just ready to perish among us, to make us partakers of that bounty, and, according to the motto engraven on your seal, *Transeuntes adjuvate nos*. We implore you to send us some reverend Clergyman, according to your wisdom,

who may inform our judgments and preach to us the truths of the everlasting Gospel, and recover us all, aged and young, out of the miserable corruption consequent to a gross spiritual ignorance. To whomsoever you shall send we promise all encouragement according to our abilities, and all due respect to his office, instructions and person. The Lord in mercy look upon us, and excite you, according to your wonted piety to have a compassionate regard for our case; and we pray the great God to prosper all your pious undertakings to promote his glory and the good of his Church, especially in this destitute place of the pilgrimage of your most dutiful servants."

Thoughts, &c. by Rev. CALVIN COLTON.—[Continued from page 147.]—Mr. C. thus parries a common objection to the Church:—"An attempt to bring odium on the American Episcopal Church, because her parent is connected with the state in Great Britain; or because the English Church has archiepiscopal sees, is as unworthy as to charge her with the sins of popery; and the argument bears with equal force—which it must be confessed is no force at all—against the American Presbyterian Church, because her parent is the established church of Scotland; or against the New-York Dutch Church, because her parent is the established religion of Holland; or against the Lutheran Church of Pennsylvania, because hers is connected with the state in Germany; and so on. There are too many involved in this species of guilt, that any with their eyes open, or with a conscious self-respect, should be likely to tolerate such an argument."

The following paragraph illustrates the fact, that the *principle* of episcopacy, viz.—superintendency, is and must be admitted by all sects:—"God," says the author of the *Natural History of Enthusiasm*, "sends us bishops, whether we will have them or not." Such short sayings, when they are pertinent, and address themselves to our experience and observation, are impressive. They carry conviction to the centre of the soul. And there are few invented by man more convincing than the one here quoted. Every clergyman of every denomination, who has been long in the ministry, will feel its force. By the influence of circumstances, or by the demonstration of superior talents, or by a favourable combination of both, we see Clergymen in all directions of the Christian community, attaining a commanding position and sway. Look, for example, upon the field occupied by Presbyterian and Congregational Churches—and there it is pre-eminently true. "God hath given us bishops," even where the people deny, but cannot resist their claims. Now, which is better, to invest these men with responsible powers, to subject their influence to conventional and well advised rules, and thus force them to execute the will of the public; or to let them run at large, do their own pleasure in their self advised way, and be responsible to nobody?"

The paragraph which we next extract will convey no new information to our readers, but it places the Church in advantageous comparison with a large body of Christians, who however praiseworthy in other respects, (and all due praise for piety, devotedness, and zeal, are cheerfully accorded them,) have yet done religion, the country and themselves much harm by meddling with subjects out of their province.—

"It is moreover to be said in praise of the Episcopal Church, that she has most scrupulously abstained from meddling with all political questions; that she has never approached them—a most important and material fact in that regard, which has been under consideration in this chapter; at the same time, that the most exciting political question, now convulsing the nation, has been carried into the Presbyterian connexion to a wide extent, been discussed warmly in churches, in Presbyteries and Synods, and in many of them passed into the form of resolutions, so as to draw down the notice of our national legislature, and caused it to be said on the floor of the Senate—"that if the Presbyterian Church should insist on agitating this question, it would divide the union."

Mr. C. thus turns the tables on those who object to forms:—"Turn which way we will, therefore, we are doomed to form—and a *set* form. Shall I say—blessed with it? And the only question is—whether we shall have a good or a bad one; whether it shall be well provided, uniform, and authorized; or whether, for the sake of now and then a rich treat, served out to a very few, the public generally shall be obliged to listen either to commonplace, crude, undigested forms, recognised by every body from their earliest years, or to bold and startling novelties; and both, perhaps, for a great portion, offensive to good taste in the choice of language? Yes, in many cases, absolutely vulgar, tending to excite a very uncomfortable state of feeling, instead of promoting edification—becoming a mere matter of endurance on account of vices of this description. From form we cannot escape; that is settled by universal experience. The Presbyterian, the Congregationalist, the Methodist, the Baptist—all have their forms—their set forms: the Scriptures, if read, are a form; the hymns are a form; and as it turns out, the *prayers* are a form. It is form from beginning to end—in the order and in the matter—except, perhaps, as recently and to a wide extent bold attempts have been made to break down all order and all form by the habitual introduction and rapid succession of startling and shocking novelties. These unprecedented innovations, instead of showing how good it is to be without form and without order, are fast bringing the minds of the public to their senses, and convincing them, if they were never convinced before, that some prescribed order and form are indispensable, not only to protect us from such innovations, but for comfort and edification. The extravagance and wildness of fanaticism have overrun the country; and the danger is, that the reaction, which is the unavoidable result of such a morbid excitement, will be a settling down of some into indifference towards religion; of others, into disrespect and disgust; and of many, into infidelity. Happy, indeed, if the net of the Episcopal church should catch and save them; and to some extent no doubt it will. All these events will contribute providentially more than any thing else (thanks to God who can bring good out of evil) to show the value of such a church—to illustrate its purity, the correctness of its doctrine, the stability secured by the happy combination of its elementary principles; and above all, the benefit, the importance, the indispensableness of its forms and modes of worship in comparison with others."

Of Dissenters in England, he says:—"Having been intimate with them while I was in that country, I can say with pleasure, that I never discovered among dissenting ministers and the most enlightened of their laity,

any degree of prejudice against the Liturgy, but rather a partiality in favour of it. Indeed, the entire Liturgy is actually used in a vast many dissenting chapels of London and over the kingdom. The whole of lady Huntington's connexion use it; it is used in Whitfield's Chapels, at Tottenham Court Road, and at the Tabernacle, Moorfields; and in many others that might be named. I am clearly of opinion, that there is little or no obstacle in the way of the return of the great majority of Dissenters to the bosom of the English church, except the union of church and state."

SELECTIONS.

SYSTEMATIC CHARITY.—A RECTOR'S ADDRESS.

From the Auburn Gospel Messenger.

MY BRETHREN.—Our plan of "Systematic Charity" claims a brief notice this morning.—It has been proposed, that contributions to the "offerings of the church," for which your subscriptions have been solicited, should date from the *first Sunday in June*. In this case, Sunday next will be the affected time for making the collection. The period embraced, will include the offerings for *four weeks*. I wish it distinctly understood, however, that this is a matter, like the offering itself, perfectly *voluntary*. My desire is, that this entire scheme should, in the fullest sense of the terms, be a **FREE-WILL OFFERING**, on the principle, that "God loveth a cheerful giver." I have submitted the plan, not because it is original or new. It claims to have emanated from an inspired apostle, and to be as old as Christianity itself, having been practised by the first Christians, in the first and purest ages of the Church. Nor yet have I proposed it, because I am in any way wedded to this system, to the exclusion of any other. It presents itself to me, under the sanction of apostolic authority,—commended by our own Church, assembled in general convention,—approved by separate dioceses—practised in some of these, and recommended by our own bishop, and our own convention—and in its practical operation, attended with the best results. But, "good people, if there be any of you who can shew" a more perfect system, or one more acceptable, "let him come forth in the name of God," and make it known, that we may adopt that which is best. Defective the plan may indeed be, for an admixture of imperfection intermingles with every measure dependent on human agency. Let us, however, as others have done, give to this system a fair trial, as an experiment, to be retained or abandoned, according to its merits. It neither proposes to enlarge, nor to diminish your charities; God forbid that your minister should presume to measure your benevolence; it only asks that you should do what you have been in the habit of doing—what you acknowledge it your duty to do—*upon system*, and at *stated periods*. It is affectionately commended to your adoption, only, that with a continual sense of your responsibilities before you—from an intelligent conviction of your individual duty in the premises, you should engage in a prompt, a vigorous and united action in the holy cause of Christ, and the souls which he has purchased with his blood.

All that your rector asks, is that you will give the subject itself a serious consideration, examine it in all its bearings, and come to a decision, with a full understanding of its merits and claims. I am aware,

that, connected as it is with money, it is too apt to be regarded as a mere monied transaction. I deprecate this view of the benevolent operations of the Church. Money is identified with them, only as a means, to an end. I stand before you to plead this cause, with higher views, and with nobler feelings. I regard it only as it relates to the glory of God—the interests of the Church—and the salvation of souls. It is the cause, as the cause of Christ, and your fellow men, as immortal beings, which I plead. And I feel that I should be unworthy of the station I occupy—unworthy of your confidence or your affections—nay, deserving of your condemnation—if I were not, with all the earnestness I am capable of, to bespeak your interest in this holiest, and most exalted of causes. Oh! give to it but your devout consideration, and reason, and judgment will constrain you to give it likewise your heart's best affections. Compared with this, eagerness of soul, body, and spirit, and all their powers and faculties in the sacred cause of spreading the gospel of the Redeemer, with its glad tidings of pardon and salvation, through his peace-speaking blood—money—all of this world's goods, is but as the small dust of the balance. I am free to acknowledge, that I have no solicitude for the result—I have no anxiety respecting its success. Putting forth our efforts in God's name, and resting with firm reliance on his blessing, we cannot fail of a prosperous issue. If I have anxious concern in this matter, it is for your sakes, under the conviction, that that congregation is most prospered in things spiritual, which is most liberal in dispensing of its temporal good things:—for it is written, that 'it is more blessed to give than to receive.' And again, we have the promise of inspiration, that "he who watereth, shall also himself be watered."

ON THE LORD'S PRAYER.—AN EXTRACT FROM LEIGHTON.

For whereas some may account it much spiritualness to despise what they have heard before, and to desire continual variety in prayer, it seems rather to be want of spiritualness that makes that needful, for that we find not our affections lively in that holy exercise, unless they be awaked and stirred by new expressions: whereas the soul that is earnest on the thing itself, for itself, panting after the grace of God and the pardon of sins, regards not in what terms it be uttered, whether new or old; yea, though it be in those words it hath heard and uttered a hundred times, yet, still it is new to the spiritual mind. And surely the desires that do move in that constant way have more evidence of sincerity and true vigour in them, than those that depend upon new notions and words to move them, and cannot stir without them. It may be, it is no other than a false flash of temporary devotion that arrises in a man's heart, which comes by the power of some moving strain of prayer that is new. But when confessions of sin and requests of pardon, though in never so low and accustomed terms, carry his heart along with them heavenwards, it is then more sure, that the Spirit of God dwelling in him, the esteem of the blood of Christ and the favour of God, do move the heart when there is no novelty of words to help it. So then, though the Lord bestow rich gifts upon some of His servants, for His own glory and the good of His Church, yet, we should beware that in fancying continual variety in prayer there be not more of the flesh than of the spirit, and the head working more than the heart. It is remarkable, that, as they that search those things observe, the words of this prayer are (di-

vers of them) such as come near the words of such petitions as were usual among the Jews, though He in whom there was all fulness and wisdom was not scarce of matter and words; so little was novelty and variety considerable in prayer in his esteem. Mistake it not; the spirit of prayer hath not his seat in the invention, but with the affection. In this, many deceive themselves, in that they think the work of the spirit of prayer to be mainly, in furnishing new supplies of thoughts and words; no, it is mainly in exciting the heart anew at times of prayer to break forth itself in ardent desires to God, whatsoever the words be, whether new or old, yea, possibly without words; and then most powerful, when its words are least, but vents itself in sighs and groans that cannot be expressed. Our Lord understands the language of these perfectly, and likes it best: he knows and approves the meaning of his own spirit, and looks not to the outward appearance, *the shell of words as men do.*—*Romans viii. 26, 27.*

PRAYER FOR A CHILD,—BY BISHOP DEHON.

[From the Wreath.—Communicated from the M. S. by Bishop Doane.]

O! Lord God, most blessed Saviour, who didst command the little children to be brought unto thee, and didst take them up into thine arms, and blessed them; look graciously upon me, thy child, and preserve me through this day from all evil and danger, both of soul and body. Give me, O God, whatever thou seest good for me; especially a heart to love thee, and to do thy will. Bless my relations and friends, and grant that I may be a comfort to them. And as I grow in years may I grow in grace and in thy form, and be fit at length to be made happy with thee in heaven forevermore, O! blessed Jesus, my Lord and Saviour. *Amen.*

POETRY.

FOR THE GOSPEL MESSENGER.

Messrs. Editors,—Perhaps I value the poetry subjoined less from its intrinsic merit, than from the recollection that my Grandfather, about 40 years ago, wrote it out for me, then a little child, to commit to memory. It is a piece not often met with, and its lessons are beyond all question important. P. M.

PROCRASTINATION.

To-morrow, didst thou say!
 Methought I heard Horatio say, to-morrow.
 Go to—I will not hear it—to-morrow!
 'Tis a sharper who stakes his *penury*
 Against thy plenty—who takes thy ready cash,
 And pays thee naught but wishes, hopes, and promises,
 The currency of idiots. Injurious bankrupt,
 That gulls the easy creditor! To-morrow!
 It is a period no where to be found
 In all the hoary *registers* of time,
 Unless perchance in the fool's calendar.
 Wisdom disclaims the word, nor holds society
 With those who own it. No, my Horatio,
 'Tis Fancy's child, and Folly is its father;
 Wrought of such stuff as dreams are; and baseless
 As the fantastic visions of the evening.
 But soft, my friends, arrest the present moments;
 For be assured they all are arrant tell tales;
 And though their flight be silent, and their paths trackless

As the winged couriers of the air,
 They post to heaven, and there record thy folly—
 Because, though stationed on the important watch,
 Thou like a sleeping, faithless *sentinel*,
 Didst let them pass unnoticed, unimproved :
 And know, for that thou slumber'st on the ground,
 Thou shalt be made to answer at the bar
 For every fugitive : and when thou thus
 Shalt stand impleaded at the high tribunal
 Of hood-wink'd justice, who shall tell thy *audit* ?
 Then stay the present instant, dear Horatio ;
 Imprint the marks of wisdom on its wings,
 'Tis of more worth than kingdoms ! far more precious
 Than all the crimson treasures of life's fountain.
 Oh ! let it not elude thy grasp, but, like
 The good old patriarch on record,
 Hold the fleet angel fast until he bless thee.

COTTON.

[From the Episcopal Recorder]

ON THE DEATH OF THE

RT. REV. BISHOP WHITE, D. D.

Thou hast gone to the grave, and the Churches weep o'er thee ;
 Thou hast gone to the grave, where thy Lord was before thee ;
 Thou hast gone to the grave, there sweet be thy rest ;
 Thou hast gone to the grave, which Jesus has blest !

Thy spirit has gone—far from sorrow and care,
 Apostles, and Prophets, and Martyrs are there ;
 Thy spirit has gone to those regions of light,
 Where hope is fruition, and faith changed to sight.

Thy spirit is bless'd. for 'twas washed in the blood
 Of Jesus thy Saviour, Emmanuel, God ;
 Thy Spirit is bless'd, for Jesus would bless
 One clothed in a robe of His own righteousness,

Thou hast fought the good fight, and finished thy race,
 Thou hast conquered thy foes, and triumphed thro' grace ;
 Then sweet be thy rest—we'll no longer deplore thee,
 For thou'rt in bliss, and angels joy o'er thee.

F. W. B.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—It was delivered on the appointed day, the first Thursday in July, and the amount collected was \$35.

Death of Bishop White.—In reference to this lamented event, [see *Obituary*,] there have been, or will be, sermons, or other respectful notices, in many of the Churches of this diocese. Several of them have been, and others, we doubt not, will be put in mourning, and further measures to express the affectionate respect cherished here for the deceased, and our sympathy with his family and our fellow Churchmen, are about to be adopted, they having been delayed for a short time, in consequence of the absence of the Bishop.

Board of Missions of the P. E. Church.—We do not publish extracts from the "Spirit of Missions," because we trust that interesting periodical is or will be generally subscribed for, but to mark the progress of the Missionary cause, we state that in the May number, there is reported for domestic missions \$3,495—of which, from South-Carolina, \$355; and for foreign missions, \$4,059. The preference given to the latter rather surprises us, more especially as such has been the case for some time, according to these reports of the Treasurers. It appears there are now in possession of the Board, in the United States, 26 Missionaries, including 4 to the Indians, and at foreign stations, 6 ministers and 5 lay persons.

Lord's Day Society, London.—Its annual meeting was held on the 29th April, the Bishop of London presided, in his address he stated—"That it was one of the peculiar honours of Protestantism that it led to the promotion of the observance of the Sabbath; while all systems of error led to its neglect; that there was no true religion without the observance of that day, or at any rate that true religion did not flourish, but on the contrary soon disappeared from any community in which the Sabbath is neglected. The Bishop repelled with becoming indignation the charge brought against the Bishops of the Established Church—if I mistake not in the House of Commons—of travelling about, in their coaches, and of thus preventing their servants and coachmen attending Church, or having necessary cessation from labour. He declared that he did not believe there is a prelate in England who uses his carriage on the Sabbath except to go to a considerable distance to preach, and that he himself never rode to church except when the distance was too great to allow him to walk."

The Rich English Bishops.—The Bishop of Durham has been the mark for the abuse of the press, merely because of the supposed revenue of his see. His income has always been rated in our papers at £70,000 per annum. His highest receipts per annum were £17,000. Enormous! Equal to about \$75,000. *Festina lente.* In the expenses of Durham, as compared with those of this country, the pound is about a dollar—in other words he could live on \$17,000 here, as easily as upon £17,000 in Durham. Very well, he had an income then of \$17,000, say \$20,000. What a sum for a bishop! But remember, his see was saddled with two great houses, which, as bishop and as head of the principality of Durham, he must keep up. One of these was the castle of Durham, a great baronial pile, in which the bishop never lived, and into which he never entered but to entertain the judges of the court at the assizes once a year. But it must be kept up nevertheless. How much such an expense must have reduced the income every year we know not. The year before last the applications to the bishop for money to needy persons, or purposes, were, by letter, one thousand, and how many in other ways is not known. Last year he sent £500 in one donation, to St. David's College, in Wales. This was only an unsolicited specimen of his habit in such things. His manner of life, in respect to personal and family expenses, was very plain and frugal. After all his supposed opulence, his wife is now left with nothing to maintain her but a life annuity—in other words, she has about what she would have had,

if her husband had never been Bishop of Durham, because, like others, his brethren, he felt conscientiously bound to spend the revenues of his see upon objects beyond himself and his family. When the present Archbishop of Canterbury was Bishop of London, he reduced his own income to a stinted allowance, considering his circumstances, that he might rebuild Fulham, the residence, from time immemorial, of the Bishops of London, and then nearly in ruins. He did rebuild it, and resigned its comforts to his successor. As soon as he became archbishop, he did the same with the revenue of his primacy, and rebuilt Lambeth House, making it almost entirely new; and he remains now, as he will be for a long time to come, obliged to a rigid economy for the sake of defraying the cost. The See of London is one of the wealthiest. The present incumbent was poor when he took it. He is known to be no richer now—and yet every year he alienates a portion of the revenues of the diocese for the purpose of increasing the livings of some of his clergy. Such are the men who are periodically reviled in our newspapers, and held up for public execration by every witling of an editor, as rolling in ill-got opulence, and pampered in a selfish and extravagant luxury; as living upon the earnings of the people,—when they get not one cent from people or government, but all from property belonging to their sees, as strictly as lands belong to any of our colleges; as living unto themselves, when in the spending of time, money, and care, few can be found who live more entirely for, and at the will, and none, we may add, more under the daily calumny of, the community.—*Gambier Obs.*

An excellent method.—We notice in the reports of the travelling missionaries in Canada, frequent statements of their care to explain the service of the liturgy. Often, instead of preaching a regular discourse and especially when very few have convened to listen to them, they simply explained perhaps a lesson of the preceding service, and then followed with familiar instructions upon some part of the Prayer Book. We are every day more and more convinced that such familiar instructions are of vast importance: and the truth may be readily seen that there is more want of simple instruction in the truths of the gospel and in relation to the daily services of the church, than many persons, and, especially clergymen suppose.—*Auburn Gospel Messenger.*

Liberality.—A gentleman of the city of New-York, (name not mentioned,) has given for Missions in the South-Western States, \$10,000—In New-York diocese, \$5000.

Ultra Temperance.—A marriage is announced at New-Haven, with the significant addition, “without wine.” The “Missionary” well asks—“Are these people better than they, who were married in Cana of Galilee,” where Jesus converted the water into wine, and “manifested forth his glory?”

Items.—A native of the village of Piscataway, N. J. is about to rebuild entirely at his own expense, the Episcopal Church, which was destroyed by a tornado. In three places in New Jersey at the first introduction of the services of the Protestant Episcopal Church, it was performed *entire and that without any difficulty*, the minister not deeming it expedient to accommodate himself to the prevailing habits, or prejudices.

Obituary Notices.*

Died, in Philadelphia, on the 17th July, the Lord's day, (he had been heard to express a wish that his death might be on *the holy day*.) the Right Rev. WM. WHITE, D. D. He was born April 4, 1748, ordained Deacon in 1771, Priest in 1772, was appointed soon after Assistant Minister of the united congregations of Christ Church and St. Peter's, (Philadelphia,) and Rector of the same in 1779. He was a prime mover of those measures, and main spring at the meetings which led to the first Convention of our Church, in 1785, and was the President of that body. He was consecrated (at Lambeth,) in 1787, Bishop of the Diocese of Pennsylvania, and was appointed President of the House of Bishops, in 1795, an office which he has held ever since. At the Consecration of all our Bishops, (with the exception of the three consecrated in Great Britain, and the one during his last illness,) he was present and presiding, or assisting. In framing the Constitution and Canons, revising the Liturgy and Offices, and adapting them to our state of society, and in superintending the affairs of our whole Church, he has been more concerned than any other individual. All the pastoral letters from the House of Bishops, ten in number, which have appeared triennially, during the last 30 years, were written by him, and also the Course of Ecclesiastical Studies for the Candidates for Holy Orders, the latter affording full evidence of his learning and orthodoxy; as the former do, of his wisdom, watchfulness, and pious solicitude. The chief honour, as the chief responsibility of those proceedings by which, under the good providence and grace of God, the Catholic Apostolic Church has been transplanted from England—been fully organized and made "one" throughout these United States, guarded from without, sustained within in purity and peace, and greatly enlarged, is emphatically *his*. He was the President of the Society, which introduced Sunday Schools into our country, and of the first instituted Bible Society. Of the Society for the Advancement of Christianity in Pennsylvania, (being a Bible Prayer Book, Tract, Missionary and Education Society,) was founder, and it has done much good, under his supervision. Our Domestic and Foreign Missionary Society, and our General Sunday School Union had in him a zealous Governor, and also our General Theological Seminary,—although he had not been favorable to its being undertaken.

Rare are the instances, if there be any other, of a service in the sacred Ministry, embracing so wide a sphere, so faithful and efficacious, and so long protracted. Whether we contemplate the high aims of his life, the spirit of devotedness with which he pursued them, or the valuable results of his prayers, and counsels, and labours, we must regard his career as eminently glorious. "The path of glory, (it has been said,) leads *but to the grave*." This is earthly glory which, like its object, is perishable; like its votary is worse than perishable, for there is a "second death," which must be his portion, and is the goal of the inordinate love of the world. But "the path of the just is as the shining light, which sheweth more and more unto the perfect day;" his glory is not affected by death, yea it carries him from "glory to glory," from a lower to a higher degree of it, and in due season he will be admitted to the glory of the highest heaven, in which all who are there participate, although some in a larger measure, "for one star differeth from another in glory." The death of our patriarch is, we feel sure, gain to him. But great is the loss to the Church, chiefly in an influence pervading the whole of it, which no other individual can expect to attain—which, if attained, might not be so well used—which we need not add was usefully exercised, indeed was one of the great elements of the stability, and peace, and extension of the Church. As the retrospect of his life and character must quicken in the bosom of every friend of the Church, gratitude to Him who made him what he was, gave him to us, and kept him with us in the full exercise of his wisdom and goodness so long, so his death must remind them of the obligation to pray for the peace and prosperity of the Church, and to do all that in them lies, each in his proper sphere, in humble dependence on the providence and grace of God, that this loss be repaired, as far as it can be—that the Church receive no damage—that it be protected, purified, and extended more and more. There is now an especial call on every one of us for deep consideration of the claims of the Church on our time, our sympathy, our substance, our services, and our self-denial, that is, the denial of the desires of our inferior nature, the rendering of the flesh subservient to the spirit; and above all, for prayer, frequent and fervent, to the great Head of the Church—to him who can and will, (if we are not wanting in faith,) yea has promised to be to her, "a wall of fire round about and the glory in the midst of her."—Zech. xi. 5.

Died, on the 3d July, in the 70th year of his age, the Rev. MILWARD POGSON, a Presbyter of this diocese. He was admitted Deacon at the first ordination held by

Bishop Smith, Dec. 20, 1795, and Priest by the same Diocesan, Dec. 19, 1796. He held the Rectorate of St. James' Church, Goose Creek, where he resided most happily during the winter and spring, for ten years, he having recovered from an accident occurring while studying divinity in England: and which accident—the rupture of a blood vessel—caused him, under medical advice, to remove immediately to a warm climate; for had he not, the probable result was pronounced likely to be unfavourable to life. He therefore sailed from Bristol to Charleston, S. C., where the Rev. Dr. Purcell, then Rector of St. Michaels, and husband of his maternal aunt, resided with his family. Although he recovered his health, he did not the original strength of his voice.

EPISCOPAL ACTS.

CONSECRATIONS.

On Thursday, the 7th July, the Rev. Samuel A. M'Coskry, of Philadelphia, was consecrated Bishop of Michigan, (the presiding Bishop being unable to attend through sickness,) by the Right Rev. Henry U. Onderdonk, D. D. Assistant Bishop of Pennsylvania, assisted by the Right Rev. George W. Doane, D. D. Bishop of New-Jersey, and the Right Rev. Jackson Kemper, D. D. the Missionary Bishop of Indiana and Missouri. Grace Church, New-Bedford, Mass. was consecrated on the 12th July, by the Rt. Rev. Bishop Griswold.

ORDINATIONSS.

In the Monumental Church, in Richmond, Va. on the 23d ult. by the Bishop of Virginia, the Rev. Martin P. Parks, late Professor of Mathematics in Randolph Macon College, and a Minister of the Methodist Episcopal connexion, was admitted to the order of Deacons.

In Grace Church, Boston, the Right Rev. Bishop Griswold, admitted Mr. P. H. Greenleaf, to the order of Deacons.

On Sunday, July 10th, in St. James' Church, Philadelphia, Messrs. John W. Hoffman, Walter E. Franklin, John S. Breneman, and John E. Hoff, were admitted to the holy order of Deacons, by the Rt. Rev. Bishop H. U. Onderdonk.

In Trinity Chapel, Southport, Connecticut, on Tuesday morning, July 5th, the Rev. Nathaniel E. Cornwall, Rector of Trinity Parish, Fairfield, and the Rev. Jacob L. Clarke, Minister of St. Marks, New-Canaan, and St. Stephens, Ridgefield, Deacons, were admitted to the holy order of Priests, by the Rt. Rev. Bishop Brownell.

On Sunday, July 17th, in Christ Church, Alexandria, D. C., Thomas Savage, M. D. John Payne, Francis H. M'Guire, Robt. E. Northam, Lancelot B. Minor, Alexander M'Marbury, and Julien E. Sawyer, were admitted to the holy order of Deacons, by the Rt. Rev. R. C. Moore, Bishop of Virginia.

Protestant Episcopal Society for the Advancement of Christianity in So. Ca.

The Treasurer of the Episcopal Society, reports that the Ladies of St. Peter's Church, Charleston, have appropriated the sum of fifty dollars, in making the Rev. William H. Barnwell, a life member of the above Society.

The Treasurer also reports, fifty dollars received to constitute Mrs. M. Russell Middleton, a life member.

The Librarian reports the following donations of Books, from Miss Catherine Hort, viz.—Sermons on Practical Subjects, by David Galson, M. A. Curate of St. Saviour's, Southwark, Assistant Preacher at Stockwell Chapel, and at St. Paul's, Covent Garden, London, 1788.

Twenty Discourses on the most important subjects, calculated for every class of readers. By Archbishop Tillotson. Chiswick, 1820.

Christian Morals. By Hannah More. New-York, 1813.

An Exposition of the Book of Common Prayer and Administration of the Sacrament and other Rites of the Protestant Episcopal Church, in the United States of America, Middleton, 1826. By Andrew Fowler, M. M.

The Weekly Monitor: a series of Essays on Moral and Religious subjects. By a Layman, &c. Charleston, 1810.

Family Discourses. By a Country Gentleman.

By John T. Robertson, Esq. The Self-Interpreting folio Bible, with Notes. By John Brown. New-York, 1836.

CALENDAR FOR AUGUST.

7. 10th Sunday after Trinity.
14. 11th Sunday after Trinity.
21. 12th Sunday after Trinity.

24. St. Bartholomew's Day.
28. 13th Sunday after Trinity.